A Timely Advice.

OR,

A TREATISE

Of *Play*, and *Gaming*.

Wherein is ſhewed how far forth it is lawfull to uſe ſuch *Play*:

And how dangerous and hurtfull by exceſſe to abuſe it.

Idleneſſe hath taught much naughtineſſe. Eccl. 33. 29.

LONDON,

Printed by *Th. Harper* for *Richard Stevenſon*, and are to be ſold at his ſhop in Princes ſtreet neere Lincolns Inne fields. 1640.

A Preface to Pleasure.

BRITISH MUSEUM

NEver is danger more mischievous, or mischiefe more dangerous, then when either the one, or the other is ushered in by earnest desire, embraced with passionate love, and attended and seconded with pleasing delight. If vaine force, and violence make an attempt against them, feare and foresight, strait ring alarmes, Care rides the round, thoughts

To Pleasure.

Thoughts mount the guard, Labour and industry bee set at worke, the wit, the will, the hands the feet, and all the powers both of body and minde, be most earnestly employed to withstand the encounter, yet the victory will be doubtfull. And if Pleasure chance to march in the front, if delight hap to lead upon us, either an open or hidden enemy; if this lovely, and potent Amazon present an overture towards our destruction, it is odds, that wee forthwith lay downe our armes, and with small, or no resistance,

yed with a ſingular good liking, yeild our ſelves Captives to be utterly undone, though we were as ſtout as Sampſon, *as wiſe as* Salomon, *and as holy as* David.

All evill is more eaſily overcome then Pleaſure, becauſe it alone is not horrid, or boyſterous, but amiable and friendly. It is thoſe deceiptfull lookes, that fawning behaviour, thoſe flattering lipps, that conquer hearts. We ſee the ſtroke, but remaine inſenſible; we behold the net, and yet needs will runne into it, we perceave the præci-

pice,

pice, but delight beares us headlong. The wily Panther lurking in the thickets, by a pleasant sent of nature, enticeth to his prey, the simple saunes. The sluggish serpent is well perceaved, whilest with lovely looks and glittering coat, he detaines his amazed beholder; but benuming his paces with secret poyson, findes way at last for his mortall sting.

And what marvile if pleasing sinne most forcibly, entice, benumme, and bring to death unwary hearts, by the sweet sent, and specious shew of much con-

tent? If Gods grace be wanting it is not ſutilty that can avoid the traine of Pleaſure, it is not power that can diſobey her lure, it is not ordinary wiſdome, that will be deaf to her charmes. How often are the moſt ſufficient, ſluck (as I may ſay) in twigs, and lime, like ſilly larks diſporting themſelves at a deceiptfull glaſſe? How often doe we lament the rapes of Dinas, *and inforced Sabins, from the Theatres of delight? How often doe we compaſſionate the ſoules of men, like ſo many Proſerpines ſtolne away from the flowry fields*

fields of paſtime, and carried violently from the bowre of bliſſe into the chariot of hell? So true is that approved aſſertion of great Saint Auſtin, *that the enemy of mankind doth enthrall more ſoules by Pleaſure then by Feare.*

Miſerable wretches, that are thus delighted with their owne evils, ſuck their bane from the cup they long for; And as if they had either been venomed by the Apulian ſpider, or ſurfeted of the Sardonian herbe, goe dancing merrily to their ſorrowfull end, die laughing at their owne end-

leſſe miſery, and ſo enter into a never ceaſing griefe, by a moſt unſeaſonable mirth.

Now, put the caſe, that unto a pleaſant miſchiefe, be coupled the deſire of profit, and the hope of gaine: of gaine I ſay not by ſix, eight, or tenne in the hundred, but of tens, twenties, hundreds, doubled and tripled ſundry times, in one or few houres; what affection is ſo far above all temporall deſignes, that will not long for a hand in ſuch a lottery? What reſolution ſo ſtrong, that will not be tempted for the atcheiving of this hope,

to

to expose his single substance to a manifest hazard?

Alas! how eargerly are those Indian ventures, carried away with full gale, not so much of favorable winds, as of flying hopes, and strongest wishes, oftentimes with no other successe, but to rot unexpectedly with the scurvie, in those loathsome calmes under the line; to suffer some fearefull shipwrack in the straits of Magellan, to become a danty dish in some Savage land, to the devouring Canibals? And yet it was not an apparent probability, of any such speedy,

and

leſſe miſery, and ſo enter into a never ceaſing griefe, by a moſt unſeaſonable mirth.

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to

to expoſe his ſingle ſubſtance to a manifeſt hazard?

Alas! how eargerly are thoſe Indian ventures, carried away with full gale, not ſo much of favorable winds, as of flying hopes, and ſtrongeſt wiſhes, oftentimes with no other ſucceſſe, but to rot unexpectedly with the ſcurvie, in thoſe loathſome calmes under the line; to ſuffer ſome feareſull ſhipwrack in the ſtraits of Magellan, to become a danty diſh in ſome Savage land, to the devouring Canibals? And yet it was not an apparent probability, of any ſuch ſpeedy,

and

and so profitable returnes, which put them upon so dangerous voiages.

Shall we then wonder, if where occasions of hopes of growing wealthy are offered at home, where plenty of gold, and silver, are to be had in our owne Halls, where avarice may traffick for a far greater gain, in a farre neerer exchange, in a far more commodious ship, even in the next Ordinary, even upon couches, and cushions of ease, even amongst deerest freinds, even with sport and pastime; shall we wonder, I say, if there

wisedome

wiſdome forget her ſelfe, reaſon be eaſily muſled, Honour turne merchant, unlawfull bargaining paſſe current, ſinnes and miſchiefes bee ſwallowed, and the ſoules of men blinded by covetouſneſſe and falſe hopes of gain, be bought and ſold a thouſand times in a day?

But, how if miſchiefe, fond delight, and hope of gaine, be further backed, and boulſtered up with appearing Honour, and ſeeming lawfulnes? Will it not prove an univerſall evill, a generall deluge, a common combuſtion over all the world? It is the pro-

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perty of libertines, and deba u-
ſhed diſpoſitions, to make delig ht
the ſole maſter of their be havi-
our, mer cinarie and ear thly ſpi-
rits make themſelves ſlaves of lu-
cre, and gaine. The former have
no other center but to live me-
rily, the later no other pole, but
to grow wealthy: but the more
honorable, have a higher aime,
their center is honour, and ho-
neſty is their pole: where theſe
motives overrule, they ſtraight
ſurrender their willes, and ſuf-
fer their affections to be wholly
ſwaied by the opinion of Ho-
nour, and Honeſty. But as all is

not

not gold that shines, and the fairest seeming jewells are often counterfeit; so is the appearance of Honour oftimes, but a disguise; and mischeife is often discovered under the false robes of honesty; And when it is so, then is misery in the height, and destroies with authority, whilst it seemes to be countenanced by men of honour, and to be apparently patronized by law it selfe.

Immoderate and lawlesse gaming, is this generall mischeife, set on foot by the command of Pleasure, furthered and promoted by the hope of gaine, authorized

thorized and mainteined, by the shew of honour, and seeming law. Behold the three motives of this universall evill; Behold the triple-twist of this all binding cable, the triple wheele of this all drawing engine, the triple-head of this all killing monster. Behold the three-forked trident wherewith this domineering practice, like Neptune in the ocean, commands the waters of all nations, mastering, and subduing most powerfull, both rich and poore, both Court and Countrie, both Nobles and Commons.

Were

To Pleasure.

Were it not for Pleasure, who would sit playing day and night, associating himselfe ofttimes with unequall company? Were it not in hope of a triple gaine, who would be so mad as to venture upon a few bridle casts, the demi-portion of a daughter, the purchase of a manour, yea the inheritance of his Ancestors entailed upon his children? And were it not for the common example of great ones, whose continuall practice, may seeme to enact a law for it, & proclaim it apparently both just and fitting, yea an honorable entertainment

for

for the best qualified persons, who would not judge it as ill as cheating, usury, and the like? Who would not abhorre it as a most dangerous and sinfull employment; out of which besides the irrecoverable losse of pretious time many great inconveniences and mischeives do ordinarily ensue, as will appeare in the perusall of this little Treatise which as it is written of Play, So I earnestly desire, it may bee read with Pleasure.

28 MR 39

A timely advice.

Chapter I.

What is to be understood by Play. *And that* Play *of it selfe, used with due circumstances, is lawfull, commendable and profitable.*

THE Subject of this subsequent Discourse, being *Play*, I hope and wish it may be pleasing

to the Reader: whom therfore to avoid miſtakings, I deſire to inform in the firſt place, what it is that is underſtood by Play.

It were too Stoicall an humour to abhor univerſally, or cenſure without exception all kind of Play; ſeeing by Play in its generall acception, is onely underſtood, all ſuch wordes or deeds, as are ſpoken or done for the honeſt recreation, or delight of the minde, or body.

This Recreation, Delight,

or

or Eaſe, is at ſome times ſo requiſite, that I may truly call it, a ſweet ſawce for ſharpe meates, a pleaſing light to a ſhadowd picture, a merry tune after a dolefull ditty, a gentle intermiſsion after a weariſome maladie, and a cure for the preſent, of tired ſpirits, which are eaſilie ſpent by hard labours, pinching cares, or ſerious ſtudies.

The very natures of all things, ſeeme to require ſome reſt, and relaxation: The Lute is purpoſely ſlack-

ned and ſet downe, that the ſtrings may againe in due time be raiſed to a convenient harmony. The fat and fertile ſoil is ſometimes laid fallow, and permitted to reſt, leſt by continuall turning and tearing, it loſe heart and forces, and ſo become barren. The Bowe is purpoſely unbent, that in due ſeaſon it may be bent again, with profit, and ſhoot a ſtronger flight: So ſometimes to ſlaken our ſerious thoughts, and labours, doth well ſympathiſe with Nature,

ture, and to permit our minds and bodies to expatiate and delight themſelves for a while, is to recover and give them new forces: and it is well knowne, that no violent intention can long endure.

Who therefore can finde fault with an *Achilles*, if after long labour and fierce combats, hee ſometimes interchange his ſword with his Cithern? Who will controll an *Antinous*, if when the cares of his Kingdome grant a little reſpite, he now

and then make an houre his owne, by ſolacing himſelfe in his Pheacian gardens?

If the Divine Wiſedome had a ſeaſonable howre, to a walke in the Paradice of Delight. If Wiſedome Incarnate thought it time well ſpent, to withdrawe his weary miſsionants into a by place of-repoſe, ſhall it not be lawfull for wiſedome limited, and confined to theſe corruptible lims, now and then to make a progreſſe into the fields of *Tempe*? or to ordaine, or view, an inno-

cent

cent Maſque at Court, to purſue the royall Hart in pleaſures Chace, or to ſmile and laugh at the ſodaine and frequent changes in the Plaies of Fortune? No, *Lyceum*, no *Academie*, no *Galerie* was ever ſo ſevere and Stoicall, but it had ſome Arroamatical and pleaſant Lectures, ſome howres of remiſsion, ſome daies of vacancie; Will you have a Terme without a Terme, a Tide without a ſtay, a Period without a pauſe?

Sad cares drie up the mar-

row; long thoughts fill the lungs with corruption, drawne up in vapours, and diſtilled from the head; earneſt ſtudy without intermiſsion, ordinarily endeth in pale conſumptions; Experience teaching, that the air of *Parnaſſus* is ſharp and piercing, that even the fineſt wits do ſurfet of their *Aganippe*, and the ſweeteſt ſavor of *Helicon*, doth work upon the brain, no leſſe then hemlocke, if it be uſed without a meane.

We beare not bodies of ſteele,

ſteele, nor minds of braſſe, and yet both ſteel and braſſe are worne away with long uſe; nor is the operation of the ſoul independent in this life, of fleſh, and bloud, of nerves and arteries, and of the vigour and operation of our vitall ſpirits: Theſe are ſpent with labour, and by repoſe renewed; they are dried up by care, and grow by reſt; they are dulled by long ſtudy, but ſharpened & made active by freedome of mind, and convenient relaxation.

Now

Now, leſt a melancholy humour ſhould be leſſe favourably bent upon this ſo wholeſome, and ſo neceſſary a viciſsitude, Hee who interlayd night and day, land and water, heate and cold interchangeably, Hee that hath ſweetned the labour of the jawes, with the reliſh of the palat, hath likewiſe by his Divine Wiſedome, ſeaſoned ſport and paſtime, with ſenſible pleaſure, and ſweet content, that the uſe thereof being interlaced amongſt earneſt imploi-

ploiments, might revive, raise, and lighten the heart, and therby take away what soever surchargeth, presseth, or hindereth the vigour of our minds, and the naturall freedome of our active powers.

The famous Doctor, St. *Tho. Aquinas*, prooveth this pleasing doctrine at large; affirming, that as man needeth corporall rest for the refreshing of his body, because it cannot with vehemency still labour alike, in that it hath a finite or limited 2.2.q.16 art. 2.

ted power, which is proportioned to determinate labours; So alſo the ſoule, whoſe vertue or power is alſo finite, is likewiſe proportioned to limited operations. And therefore when it extendeth it ſelfe above its meaſure unto any works, it labouréth, and by this is wearied; eſpecially becauſe in the operations of the ſoul the body laboreth likewiſe, in that the ſoule worketh by the inſtruments of the body. Wherefore, ſaith he, As the wearineſſe of the bo-

dy

dy is taken away by the reſt of the body, ſo alſo it is meet that the wearineſſe of the ſoule, or minde, ſhould be taken away by the reſt of the ſoule. Now the reſt or eaſe of the ſoule, is delight, and therefore the remedy againſt the wearineſſe of the ſoule muſt be ſome delight.

All this the great Doctor confirmeth, by the ſafe example and practice of Saint *John* the Evangeliſt, who when a certaine Hunter came to ſee him, and admired much to find him recreating

Caſſian. collat. 24. c. 21. Hincmarus in vit. S. Remigii ap. Sur.

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ating with a Bird : St. *Iohn* ſaid, What doſt thou carrie in thy hand; he ſaid, a Bow; And why doſt thou not carry it ever bent? Hee anſwered, by continuall bending, it would loſe its ſtrength. Vpon this Saint *Iohn* inferred, that in like ſort the minde of man would bee weakened and broken, if it ſhould never bee eaſed from labour.

But if we ſhould conſult this matter with Phyſitians, they would ſoone tell us, that ſhortly after meat, ſeri-

ous

ous things are not to be trea-
ed, but the minde is to bee
alled away from cares that
loe hinder concoction,
which is otherwise much
olpen by moderate play,
nd recreation. And there-
ore even in Monasteries,
where life is Rule, and un-
wfull pastime not heard
f, an howre of recreation
fter meat is allowed, for
he relaxation of the minde,
nd digestion of the meat.

So that Reason, Autho-
ty, and Example, doe all
f them warrant, honest,

and

and moderate Recreation, and Play, to be of themselves very lawfull, commendable, and profitable.

Chap-

Chapter II.

What is to bee thought of the Play of Gaming; And how far foorth it is lawfull or unlawfull.

GAming is a contract, by which the Gamesters doe expose their goods to the danger of losse, in hope to gaine the goods

of others. By this contract, they covenant amongſt themſelves, that he that winneth ſhall gaine that for which they play.

This Gaming, even at Cardes or Dice, if it be uſed with due circumſtances, like other moderate Recreations, is ſo free from reprehenſion, as that it deſerveth to bee honoured with the name of a vertue, by *Ariſtotle* called εὐτραπελία which by ſome is tranſlated urbanity, by others, delectation.

Lib. 4. Eth. c. 8.

S. Th. 2. 2. q. 168. art. 2.

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This therefore kinde of Play, if it bee uſed onely for honeſt recreation is lawfull and requiſite; but if for covetouſneſſe, as ordinarily it is, not unlike to the *Calvarian* ſouldiers gaming for our Saviours garment, then alwaies it is a ſinne. And in theſe caſes following in the opinion of the learnedſt Divines, it is mortall.

Molina de contract. diſp. 511. Salonius 2. 2. q. 5. Lopez 2. part. c. 31. Bannes 22. q. 32. Valent. To. 3. diſp. 5. q. 9.

Bonacina de Reſtit. diſp. 2. q. 3. punct. 1.

As firſt, when in Play there are uſed wicked wordes or deeds; as blaſpheming, curſing, perjuries, quarrelling, and the like. Secondly, when

deceits and couſenage is practiſed contrary to the lawes or rules of Play. Thirdlie, when they draw others to play by fraud, force or feare. Fourthly, when it is done with evident or moral danger of ſome notable ſin, hurt or loſſe. Fifthly, when it is done with the ſcandall of others. Sixthly, when thereby are neglected divine or humane precepts, as religiouſly obſerving feſtival dais, paying of debts, or maintaining their wife, children or family, and not relieving the poore

poor in their extremity, and the like. In theſe foreſaid caſes, Play is ſo unlawfull, as that in the judgement of learned men, Thoſe that do not abſtaine from this kind of Play, are without doubt in an evill ſtate, as alſo the receivers of them into their houſes, and are not to bee abſolved without repentance and amendment.

Yea Divines doe further teach, that an oath or vowe not to play is valid and bindeth under mortall ſin, according to the intention of

him that sweareth or vow-
eth. As also that the transi-
gression of an oath seriously
made, though in a small
matter is mortall, according
to the opinion of many
great Divines.

By this we may see, in
what cases or circumstances
Gaming is lawfull or un-
lawfull, before the Tribu-
nall of our all seeing Iudge,
how wee may use the same
without the least offence for
our honest recreation and
content, like a dish of sweet
meats to close up the sto-
macke,

nacke, and how wee may
buſe the ſame to the offence
of God, and to our owne
great prejudice, temporall
and eternall; ſo making it
an exceſſe in the intertain-
ments of our minds, no leſſe
vitious and hurtfull, then is
overheating in our bodily
exerciſe, ſurfetting in our
ſweeteſt diet, lethargies in
our needfull ſleepe, making
it I ſay, a peccant humour in
our ſoules, far more mortall
and incurable, then is either
ſuperabundance of bloud in
our veines, or thick clowted

flegme within our Lung
or overflowing gall abo
all our limmes, or bagges
the blacke jaundies, abo
our heart, or shivering co
within our bones, or lasth
boyling heates within ou
vitall parts.

But let it suffice each Chri
stian Reader, thus to have
received the rule of consci
ence, and the square of tru
Divinity, from the foresaid
most Learned Doctours
whose favourable advice it
is, not to fall into one ex-
treame for the avoyding of

the

Lunge other, not to plucke up
ll abo our wheat, that you may
gges estroy the darnell, not to
, abo amish Nature, lest you ex-
ng co eed in gluttony, not to goe
r last naked, lest you offend in
in o vaine bravery. But in Ga-
ming as in all other indiffe-
Chr rent actions, to clip off the
o hav excesse, to refine and reduce
onsc into order whatsoever is
tru stragling and exorbitant in
esaic it, to cleare it of all unlaw-
urs full jags, superfluous strings
e it and sprigs, which it loves
ex- to be sending foorth, with
of hinderance to its fruit; and
he so

so with just moderation and right intention, to retaine it in use, so farre foorth as it is laudable, profitable, and most fit and requisite in due time and place: So shall you both observe meane and measure; so shall you sayle securely betweene winde and water, so shall you bee led directly to your lawfull delights by that golden line of mediocrity, which to hold fast, and follow, hath beene ever accounted a main point of prudence and true happinesse.

Chap-

Chapter III.

The causes, inconveniences, and vices, that doe ordinarily goe before, accompany, or follow unlawfull Gaming.



Ondering often with my selfe, what should be the causes that move men to affect Gaming in such excessive manner as they

they doe, I do obſerve thr
principall ones, to concur
thereto.

The firſt is idleneſſe an
ſloath, which as it is the ro
and nurſe of all vices, ſo v
ry ſpecially of this : if me
would apply themſelves t
any commendable ſtudies
exerciſes or buſineſſes, litt
account would they mak
of any ſuch exceſſe in Play
yea they would rather ſcor
it, as a baſe and paltrie pra-
ctice, only fit for lazie ſoul
diers in garriſon, or idle ma-
riners in a calme. But being
idle

ve thr le and wholly void of
oncur od imploiment, they are
illing to entertaine any
ſſe an ing that may give them
he ro light for the time : ma-
ſo v g that a chiefe maxime
if me their Philoſophie, *Præ-*
lves t *otioſum eſſe quam nihil a-*
udies *e* : It is better to be idle,
litt len to do nothing at all. It
mak better to picke ſtrawes, to
Play aw gloves, to play hand
ſcorn hand, even with them-
e pra ves for ſmall game, rather
ſoul en to ſit ſtill and doe no-
e ma ing. A principle truely
eing orthie to be better uſed.
idle The

The ſecond cauſe is covetouſnes, or an earneſt deſire to augment their temporall fortunes: If it were not ſo deſire and hope to gain, Gaming would be in ſmall requeſt. It is therefore avarice which maketh it ſo delightfull, ſeeing that in this exceſsive Play, no kind of true pleaſure, profit, credit, wiſedome, valour or other thing laudable, is to be found in it.

The third cauſe is wicked company, which doe draw, entice, and perſwade men

nen to game : And this I
hink to be farre more dan-
erous then any ſuggeſtions
hat come from the Divell
imſelfe. From theſe then
o fowle cauſes, wee may
uſtly feare very bad effects
o follow.

It was a ſalt ſaying of that
Heathen Prince, that from
his wicked ſelfe, and from
his more wicked wife, it
was impoſsible there
ſhould proceed any other iſ-
ſue but a monſter of wic-
kednes. Idlenes, covetouſ-
nes, and wicked company,

being

being then the vitious parents of this unlawfull issue of Gaming: If it selfe could speake, it might justlie say with the Lyricke *Aetas, Parentum pejor avis tulit, me nequiorem mox daturum progeniem vitiosiorem:* My vicious parents as they were worse then the corrupted Natures from whence they sprang, so have they redoubled their wickednesse in mee, who soon shall leave many a foul paterne of my selfe in my posteritie. How bad an issue and wicked effects, unlaw-

full

ll Gaming doeth dailie
oduce, I will now endea-
our to declare.

We find by our frequent
perience, that the tranſ-
reſsions of almoſt all the
ommandements of God,
e the miſerable effects, the
nemous froth, and the
onſtrous ſpawne of this
nlawfull Gaming. Runne
ver if you pleaſe, all the ten
ommandements one by
ne, and in the end confeſſe,
hat you ſcarſe reade of any
Dragon with more vene-
nous ſeed, teeth of any Hy-

dra with more hideous Heads, of any *Learna* with more annoying monſters, of any *Gorgon* with more ugly ſhapes, of any *Pluto* with more damned rabble then this of Gaming.

Begin then with Idolatrie: Saint *Auguſtine* is of opinion, that that is to be ſaid to be worſhipped by man, which is loved above all things by man. The Gameſter therefore may be ſaid to worſhip the Dice or Cards for his God, ſeeing he loveth them more then God: for the

the love of them, he not only ſundry waies offendeth God, but to their command he is much more ſerviceable and ſubject them to Gods. When they command to pay ten, twentie, or an hundred pounds to a winner, preſently it is done upon the caſt, or chance. But if God command to give liberallie to the poore, how fewe Gameſters doe obey him in this? If a poore man do aske him an almes for Gods ſake, peradventure hee will caſt him ſome ſmall pence: if

the Cards or Dice doe bid him give or pay, he is often more liberall then S. *Martin* was, who gave only the one halfe of his garment to a poore man, whereas the Gameſter at the command of the dice, giveth his whole garment, yea his goods and lands, and ſo in time poore and naked, with ſhame and miſerie, ſpendeth the reſidue of his life, being caſt out from all worthie companie, as our firſt Parents for their diſobedience to God, were thruſt out of Paradice, and

ſo

ſo may wander with the Prodigall Childe, feeding with hogges.

Doe not the Gameſters alſo ſometimes ſeek the help of Enchantments to becom winners? Do they not give credit to many ſuperſtitious perſwaſions in their game? Doe they not ſometimes bleſſe thẽſelves backwards, obſerve the time and place of the Moon, and wiſh good lucke, they care not from what ſpirit? So idolatricall is Gaming.

God forbiddeth unneceſ-

ſarie oaths, perjuries, blaſphemies, maledictions and violations of vowes, and yet thoſe are frequent and uſuall amongſt Gameſters. Yea I thinke no other ſinner whoſoever, doth ſo often ſo ſtaringlie and ſo boldlie offend in theſe kindes, as doth the Gameſter.

God commandeth that we keepe holie the feſtivall days. It muſt needs be a high degree of Ingratitude, or rather contumelie, to our Sovereigne Lord and Maker, to prophane thoſe verie dais

with

with the ſervile workes of ſinne, which himſelfe hath aſsigned for us to give him thanks and worſhip, and which hee hath ſanctified and ſtrictlie commanded to be religiouſlie obſerued for his owne glorie and our ſpirituall good. Now how ordinarie is it with Gameſters to ſpend not only the dominicall daies, but even the ſacred Chriſtmas, the pœnitentiall and mourning Lent, the glorious Reſurrection and Aſcenſion of Chriſt, with the comfortable com-

ming of the Holie Ghoſt, in Plaie, fraught with manie ſins, and to omit their praiers and other ſpirituall exerciſes, which they owe to God, themſelves, and their neighbours.

God hath given in charge that children obey their parents, corporall and ſpirituall, in all things lawfull and good. This is often tranſgreſſed by Gameſters, to their parents great griefe, and their own greater hurt.

Murther is forbidden, which is often committed by

by Gameſters, through intemperance of ſpeech, or ſome other injury done in time of Play.

Theft likewiſe is prohibited: and yet Gameſters doe often ſteale, not onely from one another, uſing much couſenage, but even upon the high waies, when they are brought to want, and this to maintaine their play; for which thefts they are ſometimes apprehended, & with Mercuries Knights brought to the unlucky tree, which is no Play-game.

Falſe

Falſe teſtimonies and ſworne lies are known ſins, and yet they occur over frequentlie amongſt Gameſters.

Coveting our neighbors goods is unlawfull, and yet all Gameſters doe ever this; deſiring if they could to ſpoile them even to their verie ſhirts, and then laugh them to ſcorne, though they be their neereſt kinsfolks, or deareſt friends.

I have purpoſelie skipped over the ſixth Commandement, though it might bee made

made manifeſt what affinitie there is amongſt ſpendthrifts, Gaming houſes, and others, who goe under a more infamous name and note.

Bee there yet more ſinnes to be heaped upon unlawfull gaming? Yea, manie more; To aske moneies upon uſury without juſt cauſe, is ſinne; and yet Gameſters doe often this, onlie to provide moneies for Play, which is no juſt or lawfull cauſe. If we adde unto theſe, the anger, hatred, envie, diſcord,

cord, reproaches, quarrels, and the like, which happen in play, we ſhall eaſilie ſee, that it is very ſubject and liable to many, and thoſe very grievous offences.

Cleere then it is, and as clear as day, that immoderate and diſorderlie gaming, whatſoever young Gallants for want of knowledge, Religion and experience, may judge of it, is moſt certainlie a ſtrong knot of wickednes, a conſpiring of vices, a conſort of diſorders, a bold and ſcandalous profeſsion of

of miſchiefe, by innumerable waies, ſubject and liable to the wrath and puniſhment of God, guiltie of manifold crimes againſt humane ſocietie, and moſt worthie to bee deteſted by all vertuous perſons, cenſured by all Courts of Iuſtice, and Conſcience, perſecuted and puniſhed moſt ſeverelie by the conſent of all Nations.

Chap-

Chapter IV.

Of the great losses that follow Gaming. And of the poore excuses made by Gamesters.

IF unlawfull Gaming were neither an Actor in those heinous crimes against the law of God, nor yet so hurtfull unto all humane societie, if it

it were not ſo baſe and contemptible in the judgement of the wiſeſt, as I have partly, and ſhall more fullie declare, and ſet out to open view; yet it ought in all reaſon to be accurſed to the pit of hell, and perſecuted with fire and ſword; and that by no man more then the Gameſter himſelfe: for to ſay nothing of the deepe damnation which it prepareth for him, a miſchief trulie of greater weight and conſideration then can bee either ſufficientlie expreſſed

in

in inke and paper, or ſufficientlie pondered in this preſent life. How can hee but feele to the quicke thoſe lamentable loſſes, which even in temporall and worldly reſpects hee endureth thereby?

It loſeth the good eſteeme that otherwiſe hee would poſſeſſe with his friendes and acquaintance, and that moſt deſervedly, having peradventure many other excellent and commendable parts. This one defect making him ſubject to the cenſure

ſure of prodigalitie, improvidence, want of governement, paſsion, wilfulnes, levitie, ignorance, and the like.

Hee loſeth very often his patrimonie, wherewith hee ſhould continue the honour of his houſe and name, and maintain his owne perſon, wife, children and familie, with that ſplendour and decencie which the memorie of his Aunceſtours, and the worth of his ſtate doth deſerve and require. Neither doth it ſtay heere, but like a

gangrene, often conſumeth the Gameſters friends, kinſfolkes and followers, who are tied in ſtrait and heavie bonds for the diſcharge of Gameſters debts, which hee hath incurred by his riot, prodigality, and exceſsive Play.

Oh, he loſeth that which is hardly recovered; which is, much pretious Time, which hee might have employed in ſuch good exerciſes, as would have purchaſed him for the preſent, honour and renowne with men,

men, comfort and profit to himſelfe, and for the fruite of the future world, would have brought him glory and delight eternall.

It doth laſtly deſtroy and conſume very often his corporall health, by overbuſiing and burdening his mind and body, at unſeaſonable howres both day and night, with exceſsive watching and other incommodities. Doth it not ſtretch his heart upon the rack, and torment his minde inceſſantly with ſollicitude and anxietie, be-

tween hope and feare, with an inſatiable deſire of ever winning, with a pining ſorrow, griefe, and utter diſmay, when he ſeeth himſelf utterly undone?

But ſome will tell me for their excuſe, that they are none of thoſe paltry Gamesters, whoſe play is ſubject to ſo much ſhame and diſorder; they diſclaim wholly from all oaths, curſes and blaſphemies; they deteſt all falſe dealing, quarrels, and the like; they avouch their company to be honourable,

or

or worſhipfull, their game faire, their money not in Bills, but in preſent coine, ſtill ready at the ſtake, they avouch that their deſire is onely to traffique quietly at home amongſt their kinſfolks and friends, with leſſe labour and charges, rather then to ſeeke gaine abroad amongſt ſtrangers with much trouble and dangers. In fine, to uſe the advantage of their skill and vigilancie in a bargaine of it ſelfe not unlawfull, intended for their content and commodity,

they think not be any waies reprehenſible.

All this faire and painted ſtory will ſerve them to no other purpoſe but to deceive themſelves, untill they bee better learned by a coſtly experience. Too many are thoſe forelorne Gameſters in the world, who once thought they went upon as good grounds as theſe, and now ſince miſery hath taught them wit, they will proteſt unto you with weeping eies, and deepe ſighes that all this is but a falſe

glaſſe

glaſſe, a coat of diſſembling, a deceitfull and dangerous pretext. Vice were leſſe vitious if it had no falſe masks; and there is no ſinne ſo ugly that hath not ſome appearing defen e.

I could truly and juſtly except againſt many things heere pretended for excuſes, but though in theſe they were excuſable, yet in many other things they are clearly faulty; as in covetouſneſſe and deſire of other mens goods, in omitting their due and neceſſary praiers, conſu-

ming their patrimonies, wronging their wife, children, and the poore, diſobeiing their parents and ſpirituall fathers counſels and commands, taking moneies upon intereſt onely for play, ſpending their time unprofitably and wickedly, with ſundry ſuch like.

Secondly, though they do not ſweare, curſe, &c. yet they know not what they may doe, putting themſelves in the occaſions and dangers thereof; for what ſinne one man committeth, another may

may commit, if he put himſelfe into the ſame danger.

Thirdly, though a man himſelfe doeth not ſweare, curſe, &c. yet he giveth occaſion often to others to doe the ſame, and ſo is made partaker of their ſinnes. Wherefore no man frequenting this unlawfull gaming can poſsibly excuſe himſelfe from the committing of many grievous ſinnes.

Chap-

Chapter V.

What the Ancient, holy, and learned Fathers thought of this Gaming.

THat it may not be surmised that I make this excessive Gaming, much more heinous then in it selfe it is ; or that the moderne Divines of these times are

are more ſevere in their ſenſures thereof, then in reaſon, and true learning they ought to be; I will therefore ſhew what the ancient renowned Doctors judged thereof.

Saint *Cyprian* a moſt learned Biſhop and valiant martyr, writ a ſhort treatiſe intituled *Contra Aleatores*, againſt Dicers: In this treatiſe he teacheth expreſſely, that many are the temptations of the devill, whole beginning are Idolatry, Adulterie, Theft, Rapines, Covetouſneſſe, deceipt; and if there be any ſuch which

which agree with theſe, amongſt which is the play at Dice.

And again; Do not play at Dice, where the play is hurtfull, and the crime mortall, where there is no truth, but a houſe of lies; take away thy hand from thence, and withdraw thy heart from thence; wipe away from thy eies, the miſt of thy enemy, and purifie thy hand from the ſacrifice of the Devill, &c. Fly the devill perſecuting, and fly the Dice the enemies of thy goods &c. Stretch out pure hands

hands to Chriſt, that thou maiſt have merit with our Lord. Doe not looke upon Dice, Amen. O cruell hands armed to their owne danger! who conſume waſtfully with a diſhonourable delight, their Fathers goods, and their Grandfathers riches, gotten with ſweat. And a little after. The dice it is which the law hateth; the dice it is which a baſe crime followeth, where there is manifeſt temptation and a ſecret puniſhment; hence, they become poore, hence they loſe their riches

ches and all being consumed, they overwhelme themselves with monies, taken upon usury. Yea, he further affirmeth, that the divell was the Inventor of this wickednesse, and he that playeth at dice, doth sacrifice to the devill, and rather deserveth the name of a Pagan then a Christan; dishonouring the stock of his parents, and being an enemy to himselfe, and to his inheritance, casting himselfe, also into the snare of death with the devill. So dangerous sinfull and diabolicall

licall was this play in the opinion of Saint *Cyprian*.

Saint *Baſile* is ot the ſame minde, who ſpeaking to his auditors; If I ſhould diſmiſſe you, ſaith he, and diſolve this aſſembly, ſome will preſently goe and play at the dice. There is ſwearing, contention, and covetouſneſſe, and the divell ſtanding by, who bringeth the monies ſometimes to one, ſometimes to another; now he maketh the winner joyfull, and the looſer ſorrowfull, and ſometimes to the contrary, he that loſt

Hexam. ho. 8.

loſt he maketh to winne againe and ſo joyfull, and he that did winne to looſe, and ſo ſorrowfull, ſo great a ſtrok hath the divell in gaming.

De Abrenunc. in Bap.

Saint *Ephræm* ſpeaking of the Abrenuntiation which we make in baptiſme, hath theſe words; I renounce Sathan, and all his works: what are theſe works? Fornication, Adultery, Lying, &c. And playing at dice. Even as alſo the Apoſtles in their Canons, decreed thoſe to be Excommunicated if they were lay-men, that gave them

Conci. 24. 43. Synod. 6. Conſtantinop.

themſelves to this play and thoſe of the clergie to be depoſed, ſo aſcribing this alſo to be the worke of ſathan and as ſtrictly forbidden by the Apoſtles themſelves.

Saint *Ambroſe* obſerveth that * uſurers do haunt the conventicles of Gameſters, and that they eſteeme the loſſe of others their owne commodity: others winne, and looſe, the uſurer alwaies gaineth; others are ſudainly poore, ſudainly rich, changing their ſtate at every chance; their life is as uncertain as the dice. So un-

* *l. de Tobia. c. 11.*

certain poore and miſerable is the ſtate of a Gameſter.

Summa Tit.1.c.23. But Saint *Anthonius* Archbiſhop of Florence, would not ſuffer in his Dioceſſe any aſſemblies, uſing any forbidden playes, yea when he heard of any ſuch, he went in perſon, and with his own hands, he tooke away the cards, dice, and monies, which monies he would give the poore, he avouched, that as many ſinnes did accompany gaming, as there were points in thedce.

I might alleadge ſundry o-

ther

her holy Fathers likewise condemning and disswading this play, but being unwilling to be thought tedious, I hope these may suffice.

Chapter. VI.

What Heathens thought of Gaming.

CHristians may bee much ashamed to do that, which the very Pagans condemne. The Turks, and Agarens, with-

out distinction, brand each gamester with ignominy, and make him guilty of grievous penalties, as a transgressor of the laws.

The politicke realmes of China, and Iaponie, banish all games of fortune, as idle entertainements, strangers to their perfect government, and as much unprofitable to their common wealth.

The Romane Civilians according to their imperiall statutes forb d the same unlawfull gam ng, for feare of those foule effects and vices which hang

(1) *Iustin. l. 1 fin. de Relig. l. 1. 3. c. Vlpian l. 1. de Alea. tit. 5.*

hang upon it, as appurtenan-
ces upon the principle, and as
rogues and harlots upon the
abuſes of warre.

Plato might checke with (1) *In* Phædro.
eaſon his young Philoſo-
her, for accuſtoming his
is greener yeares to ſo an un-
t an employment; For he
ad obſerved, that dice were
nvented by a deviil which he
alled Theut, and that by
im dice were brought to
Thamus a king of Egypt.

Ariſtole left his verdit up- (1) *l.* 4. *Eth. c.* 1.
n record, that gameſters at
rds and dice, that is, at

strifes, not of wit, strength, or activity, but of fortune, and chance, are to be coupled with theeves and robbers, as having their negotiation base, and mercenary, susteining many disgraces for covetousnesse, and seeking like theeves to raise themselves by the ruines of others, which is gaine unlawfull, base and unworthy of the meanest Gentlemen.

Cap. 71. in Octavio. *Suetonius* relateth, that *Octavius Cæsar* incurred much disgrace in his youth, by playing at dice, which vice he amende

amended in his maturer yeares.

He affirmeth the like of the Emperour Caligula, in that he did not contemne the gain which he got by gaming.

Philip king of Macedonia, ſeeing his ſonne Alexander playing at dice, reproved him ſeverely, affirming, that play not to become the ſonne of king *Philip*, as being baſe, and unworthy of ſuch a Prince.

I know that times one will ſnuffe at ſuch at ſuch like cenſures, our climates will not

beare such nice and precise policy, and yet we live in a greater light and have been farre better taught as well the price of time, as the danger, and deformity of vice, and the lovely beautie of vertue, whose chiefe property, yea birth-right, is to be still centered in the middest of true glory; and to be advanced in a royall Throne, between two opposite extreames, though I cannot tell, whether she may be fitlier said to be seated neere them both, or in greatest distance.

But

But let others deride this doubt as they pleaſe beſt; that which is to be expected, is that Chriſtians would be aſhamed, and confounded by their prodigality in vice, to be condemned by Pagans: And that which I heartly wiſh, is, that even from the example of the Roman Emperours, we might have in theſe our daies, and countries, ſuch like laws enacted againſt this vice, for the generall good of brave common wealths, and the particular happineſſe of many good ſubjects.

Chap.

Chapter VII.

Divers fearefull examples of men punished by God for Gaming.

HOw hatefull and offensive to God is this unlawful Gaming, wil yet more clearely appeare, by the dread examples of men punished for Gaming.

Cesarius, a very approoved Author

.5. Exmpl. 37.

Author relateth, that in Sufato, a City belonging to Colen, there dwelled a souldier named *Thyemus*, who was so given to play at dice, that hee neither rested day nor night, alwaies carrying a bag of moneies along, that hee might meet some that would play with him. Hee was so cunning and fortunate in Play, that scarce any man went from him but with losse: Now that posteritie might know how much this Play offendeth God, the Divell was permitted

ted to play with him; who comming one night in the forme of a man into the ſoldiers houſe, carrying under his arme a bag of moneies, and ſhewing himſelfe willing to play, ſate downe at a Table, ſet moneies freelie, caſt at all, and gained much. The ſouldier having loſt all he had, being extreamelie angrie, ſaid; Art not thou the Divell? The Divel ſaid, we have plaid enough, it is almoſt morning, wee muſt begone; and forthwith taking his fellow Gameſter through

through the roofe of the houſe, his entrails were miſerablie torne with the tiles; and what became of the bodie, or into what place it was caſt, his ſonne, and others who knew him could never learne: onelie in the morning ſome pieces of his entrailes were found ſticking to the tiles.

Thomas Contripratenſis recordeth, that in a Towne of Campania upon the good Friday night, a Iew and a Chriſtian plaid at Dice; but when the Iewe had loſt much,

(1) *in Appiario l. 2. c.* 49.

much, growing impatient, as though Christ had injured him, hee blasphemed against him; and presentlie taking the Dice to throw a chance, his hand with the dice in it was presentlie contracted: who being thereupon very furious, he endevoured with his contracted hand to strike the Table, and againe blasphemed against Christ and his Mother: but presentlie his eies being terriblie turned upside downe hee fell instantlie upon the floore and died. His fellow

Gamester,

Gameſter, the Chriſtian ſeeing this, through extreame feare, preſently went mad, and ſhortlie ended a miſerable life with a fearefull death.

S. Cyril writing to S. *Auſtine*, relateth of his owne knowledge this fearfull ſtorie: A young man named *Rufus*, was kinſman to *Cyril*, and ſerved him, who when the Biſhop went to the Church to celebrate, he ſlipped aſide and went to the Tavernes to meet his companions: but after ſome time he

he fell dangerouſlie ſick and
died. The Biſhop one day
making his praier, the dead
man appeared to him all in
fire. The Biſhop asking him
who he was, he anſwered;
I am the ſoule of thy dead
Cozen who am eternallie
damned. Then the Biſhop
affrighted ſaid; How didſt
thou deſerve this? Hee an-
ſwered, for this onely am I
damned, becauſe I had a cu-
ſtome in the morning whi-
leſt you were in the Church
to goe to viſit the Tavernes
and my companions, and
there

there I plaid with them, and was ſometimes an occaſion to them to be angrie, and to blaſpheme God; and of this I never made any conſcience or ſcruple, nor did any penance for it, although I was often admoniſhed in Sermons, and by other good men. But alas, I cared not for them, nor did amend my life, and therefore am eternallie damned.

I could eaſilie adde many more in this kind, but theſe may ſuffice for ſuch as have before their eies the feare of

God, or any care of their owne salvation.

Chapter VIII.

That the temporall goods which wee have in this world are not ours to dispose of at our pleasure: But that we are to give to God an account at our death and judgement of our spending of them.

It

IT is a dangerous errour deepelie rooted in many mens mindes, who perſwade themſelves, that they have abſolute power and dominion in ſuch temporall goods as God hath beſtowed upon them, their parents or friends have left them, or they themſelves by their own induſtrie have acquired, ſo long as they do not unjuſtlie take from others, their own they thinke they may uſe as beſt pleaſe

themſelves But this miſtake is eaſilie removed, if we doe but conſider aright, that he can onelie bee ſaid to have this abſolute or univerſall power, from whom no power by right can take them, and who may uſe them to what uſe he pleaſeth, without giving account thereof to any, and who may take them from any man without the leaſt injuſtice: But this is onelie God, who at firſt created and ſtill preſerveth them, and who giveth them to man, onely for ſuch

ends

ends and uſes, as hee in his judgement and goodneſſe preſcribeth.

That God is chiefe Lord of all things, David, a great King himſelfe, acknowledgeth in thoſe words: The earth is our Lords, and the fulnes therof, and the round world, and all that dwell therein. God himſelfe chalengeth them for his owne; All things, ſaith he, that are under Heaven, are mine: mine is the ſilver, and mine is the gold. And accordinglie as a ſupreame Lord he gi-

veth them, and taketh them away, when himselfe thinketh good. This patient Iob acknowledged in his greatest misery; Our Lord gave, and our Lord taketh away, as it hath pleased our Lord so is it done, the name of our Lord bee blessed. Yea, King *Salomon* abounding with riches, honours, and pleasures, doeth yet confesse that all these are in the hands of God, to give or take away. Good things, saith he, and evill, life and death, poverty and honestie, or riches,

Eccl. 1. 21.

are

are from God; ſo that God onely he is, who hath power and right to diſpoſe of all creatures as himſelfe beſt pleaſeth.

From hence then it followeth, that all men are but Gods Bailiffes or Stewards: for a Bailiffe or Steward is hee to whom the Lord or Maſter committeth his goods to diſpoſe, and diſpenſe according to his directions and commands, and who is to give an account to his Maſter, how hee hath diſpoſed of them. This the

rich man in the Goſpell, calleth his Bailiffe, and biddeth him render an account of his Bailiſhip. And the ſame did hee, who going into a ſtrange Country called his ſervants to account, and thoſe who had imploied his goods well, he commended and rewarded; but the naughty, ſlothfull, and unprofitable ſervant, he who had made no good uſe of the goods he had receiued, him hee puniſhed, commanding that hee bee caſt into utter darkneſſe.

And

And we may well thinke, that if for every idle word that men ſhall ſpeake, they ſhall render an account for it, in the day of judgement, much more are they to render an account of idle and wicked deeds, of the abuſing, and miſpending the bleſſings and benefits of nature, grace and fortune, which God in his greateſt bounty and mercy beſtowed upon them. And if as the wiſe man teacheth us; All things that are done, God will bring into judgement: then as he will reward thoſe

good

good, and faithfull servants who to good uses have imployed his goods, so will he punish those naughty servants, who prodigally and sinfully have mispent, and consumed the same.

Wherfore I doe earnestly wish, that every one would firmely believe, and often remember; That true saying of *Tertullian*, that which seemeth ours, is anothers, for nothing is ours, because all things are Gods, whose also we are. Or that of *Theophylact*, We are first to learne this

in Luc. 16.

this, that we are not Lords, or maſters of riches, for wee have nothing of our owne, but are diſpenſers of anothers goods, which God hath committed unto us, that we ſhould diſpence them well, according to his command. I doe fully perſwade my ſelfe, that if men did well conſider, and believe, that the goods which for the preſent they uſe, and enjoy, were not their owne, but that they were to give a ſtrict account at the day of their death as bayliffes to Chriſt, the ſupreme Lord and

and Iudge of their right u-sing, or abusing of them, no doubt, they would not so vainely, prodigally, and foo-lishly consume the same.

It remaineth yet to know in what sort according to Gods will and command, we are to use and dispose of such goods as he hath com-mitted to our charge. It is an undoubted, and generall re-ceived truth, that God made all things in this world for his owne glory and the good of man. So King *Solomon* teach-eth expressly, that God made

all

all things for himſelfe. And his good father meditating the bounty of God towards man, burſt out with greateſt admiration into theſe words of wonder, What is man that thou art mindfull of him? Or the ſonne of man that thou viſiteſt him? Thou haſt miniſhed him a little leſſe then Angels, with glory, and honour thou haſt crowned him, and haſt appointed him over the works of thy hands: thou haſt ſubjected all things under his feet. So that by Gods deputation, man hath

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the use and disposall of other creatures for Gods glory and his owne good.

The only point to be cleared is, whether such men as abound in temporall goods, having more then is necessary, or convenient for themselves, wives, or children, may without sinne spend that which is superfluous, in excesse of feasting, gaming, apparrell, or such other exorbitant prodigalities, or rather that they are bound in good conscience, and under sinne to bestow that superfluous,

upon

upon the poore, and pious uſes, as their owne conſciences may well direct them.

S. *Thomas* expreſſely teacheth, that ſuch goods as ſome have ſuperabundantly by the law of Nature, are due to the releefe of the poore; and in proofe thereof, he bringeth S. *Ambroſe*, ſaying learnedly and charitably; It is the bread of the hungrie which thou detainest, the garment of the naked which thou hideſt, the redemption and liberty of thoſe in miſery, the moneis which 2.2.q.66. art.7.

which thou diggeſt in the earth. Yea, St. *Thomas* further avoucheth, that this is the common opinion of all Divines.

Almes given the poore is called Iuſtice, in ſacred Scriptures: For ſo King *David* ſpeaking of the juſt man, ſaith, He diſtributed, he gave to the poore, his juſtice remaineth for ever and ever. And it may be rightly called Iuſtice, ſeeing by it wee ſatisfie a triple debt, to our neighbours, our ſelves, and to God. Man oweth to man

by

by the law of Nature, humanitie and curteſie, and by the law of Chriſt, true charitie, which conſiſteth more in good deedes, then faire words. And hee oweth to himſelfe, that he muſt needs helpe him, who is of his owne nature, and as it were his kinſeman or brother. And in regard of God, he is bound to doe it, ſeeing hee can doe no good to God in himſelfe, he muſt therefore doe it to Man his image, eſpecially God taking it as done to himſelfe which is

done to the poore, and so greatly commandeth, and commendeth it throughout all the Scriptures, foretelling that of this very thing, hee will exact a just account at the day of Iudgement, adjudging the merciful to heaven, and the miserable and unmercifull to hell. Now this hee could not in justice doe, if men might lawfully spend their moneies as they list, and were not bound with that which they have superfluous to helpe the poore. And therefore S. *Au-*

gustine

guſtine ſaith very wel, Thoſe things which are ſuperfluous to the rich man, are neceſſary to the poore man, he detayneth ano her mans which keepeth thoſe.

King *Salomons* good adviſe was, Sonne defraud not the almes of the poore, that is, doe not defraud the poore man of his almes, for it is due to the poore man in charity, and therefore if thou deny it him, thou doeſt him injury.

Saint *Baſil* writing upon thole wordes of the rich man

in the Gospell, I will destroy my Barnes; speaketh thus unto him; art thou a thiefe which accounteth that thine owne, which thou hast receaved to bestow upon others? It is the hungry mans bread which thou keepest, the naked mans coate which thou hidest in thy chamber, the barefooted his shooe which rotteth with thee, it is the silver of the needy, which thou keepest in the earth; wherefore thou dost injurie so many poore men, as thou art able to give unto.

Saint

Saint *Ambrose* in answear to the covetous mans ordinarie objection, which is, what injustice is it when I doe not take other mens, if I keepe diligently my owne? To this, I say, he answered, O impudent speech! dost thou call them thy owne? which? or out of what hidden place didst thou bring them into this world? And a little after hee averreth it to be no lesse crime to deny the needy when thou canst, and aboundeth, then to take it from him that hath it.

Saint *Chrysostome* dehorting the riotous man, speaketh thus unto him; Thou hast not recieved for that end that thou shouldest consume it in delicacies, but that thou shouldest give it in almes: are they thine owne? The goods of the poore are committed to thee; whether thou possesse them by thine owne labours, or thy fathers inheritance.

And he further wisheth to all to consider, how that in all the parables of the Gospell; God punisheth all those,

that

that doe not uſe their monies well. The Virgins did not ſteal other mens goods; but did not give their own, neither he that buried the talent in the earth, did chalenge any unjuſt uſe thereof unto himſelfe, but he did not double the profit; neither are thoſe who deſpiſe the hungry, puniſhed fordhat they tooke other mens goods, but becauſe they did not diſtribute their owne. Attend therefore all, who pamper their paunches, who ſpend in ſumptuous ſuppers, riches, nothing belonging

unto them, but due unto the poore: For though out of much bounty, thou art commanded to give out of thine, yet therefore thou art not to thinke them thine: he lent them unto thee, that thou mightest thereby deserve praise; do not therefore think them thine, giving his owne unto him, for if thou shouldst lend to any man monies, that he might make some profit therewith thou wouldst not say, the monies are his to whom thou lendest it.

Saint *Bernard* complaineth that

that the poore crie out, It is ours which you mispend, it is cruelly taken from us, what by you is vainly consumed: this crie is heard in heaven.

I will now end with a pious exhortation made by Saint *Cyprian*: Be not, saith he, a Dicer, but a Christian: strowe thy monies upon our Lords table, where Christ sitteth, and Angels looke on, and the martyrs are present; give to the poore thy patrimony which peradventure with cruell delight thou wouldest lose: give over those thy

theevish

theevish customes, restraine thy rash wickednesse: let thy daily play bee with the poore, labour often with widdowes; divide thy revenues, and provisions to the good of the Church, thy gold and silver lay up in heavenly treasures, thy lands and villages, remove to paradise, apply thy self to almes and good works, that thy sinnes may be forgiven thee. So cleare are the sacred Scriptures, and the learned Fathers, an Doctors of the Church, in proofe that we are

not

not absolute Lords of all such goods and blessings as God hath committed unto us, but that wee are to give him a strict and true account of the well using, or misspending thereof. And that according thereto, wee are to receive reward or punishment.

The

The Conclusion.

I Have in this precedent Discourse, briefly delivered what is to bee thought of Play: and this not onely from mine owne poore private opinion, but from the learnedst Doctors of these times, and the holy Fathers of the former. I have expressed the lawfull use, and abuse of it:

I

I have numbred many ſins which alwaies doe accompany unlawfull Play, with the great loſſe the Gameſter incurreth thereby: I have recited ſeverall fearfull examples of GODS puniſhments thereof: And laſtly, I have prooved that thoſe goods which wee have ſuperfluous or ſuperabundant to our ſtates or degrees, we may not lawfully hoord up, or ſpend in riot and prodigality, but that all ſuch are in charitie to be given to the poore; which if we performe

forme, Chriſt will ſay unto us, Come ye bleſſed &c. If we neglect, their injury hee will revenge and puniſh, with that fearefull ſentence, Goe ye curſed into eternall fire.

Now ſeeing the rootes and cauſes of this danger and miſchefe, I have formerly obſerved to bee idlenes, covetouſnes, and bad company; all of them in themſelves being vices moſt baſe, and altogether unworthy of any noble or pious ſpirit. It therefore muſt needes follow,

low, that the effects ariſing from theſe cauſes, muſt likewiſe bee vitious, baſe, and unworthy. What a diſgrace is it for a man to be counted a foole: and yet the wiſeſt man ſaid, He that purſueth idlenes is a very foole; and that you may ſee what evill it bringeth with it; he further affirmeth, Idleneſſe hath taught much naughtineſſe. Yea the Prophet *Ezechiel* numbreth idlenes amongſt the ſinnes for which Sodome was burned. And who will not cenſure it ignoble,

and

and fooliſh; for a Soule created to eternall glory, and redeemed by the pretious blood of Chriſt, to forfeit and looſe all this through idleneſſe, vanity, and prodigalitie.

And as for covetouſneſſe, I need to ſay no more of it then what Saint *Paul* ſaid calling it Idolatry, or ſervice of Idols; and further affirming, that, The covetous man doeth fall into temptation, and ſnares of the Divel, and many deſires unprofitable and hurtful, which drowne men

men into deſtruction and perdition, for the root of all evils is covetouſneſſe.

Bad Company, is compared to pitch, which who toucheth, is defiled with it: And therefore his counſell was good, who ſaid; If ſinners ſhall intice thee, condiſcend not to them.

If the Gameſter now, would remember and conſider, that he never goeth to this unlawfull Play, but he goeth tempted by Idleneſſe, Avarice, or wicked Company; and withall obſerve

the fore-recited ſinnes, inconveniences, and loſſes, which doe alwayes accompany and follow the ſayde Play, I perſwade my ſelfe, if hee bee a man who beleeveth, that for all ſinne, ſevere puniſhments are to be ſuffered, his heart will tremble, his hands will ſhake, and his feet faile him, when he goeth about to commit ſuch wickedneſſe: I wiſh therefore all good Chriſtians, that if ſinne and ſinners do intice, yet they will not condiſcend unto them.

And

And so I end this Timely Advice, with this triple Record, Behold, Beware, Be Wise. Behold the ugliness and dishonour of unlawfull Gaming. Beware of the losse both temporall and eternall, which thence ensue. Be wise finally, and make that benefit of your pretious Time, which wisdome, reason, and Religion would require, and which God your Iudge will severely exact; that so your time well spent, may end in a happy Eternity, and your

selves reigne with God, and his Saints, in Heavenlie Glory. Amen.

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The

The Character of a GAMESTER.

A Gamester

IS *a childe at mans estate, never well but when hee is playing.* Picts *are his pictures,* Bowles *his Beads,*

Curses his Crosses, and a Paire of Dice his Paradise. His lands are often gone before they come, and fall from him before they fall to him; and no marvaile, for he casts them wilfully away: But if he chance to live till he possesses them, he turns presently Gentleman in the Citie, and beggar in the Country: and never ceaseth, till he hath Alchymised his lands,

and houses to so small a quantitie, that he beares them, as Eneas did his Gods, and the snaile her shell, all upon his back; and yet can he not say truly with the Philosopher, Omnia mea mecum porto, for the most part is yet to pay for. And though hee have all the Cards in his hands, yet he neither apprehends them, nor the harme they doe

him, but deales very liberally with them, even so long, till hee leave nothing for himselfe. Hee hath commonly more Diamonds in his fingers, than money in his purse, for those jewels, inveigle his eyes, and consume his substance. He is so unhappie a Marchant-venturer, that the winning of a hundred makes him lose a thousand, and if he had never

never woon a tittle, he has never lost all. First he loo-seth his time, then his coyne, and lastly his credit: So that he becomes in the end a threedbare Knight of Hierusalem, undone with his too frequent Pilgrimages made thither: having no other Rents, save those in his old Sattin dublet, but what he takes at Shooters hil, and Salisbury Plaine, before they be due to

to him; he playes so long at In, and In, till he be quite out of house and harbour, and so is enforced to take a lodging in Newgate, were I leave him; and the Play is done.

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FINIS.

May 23. 1640.

Imprimatur,

IOH. HANSLEY.